PASTORAL LIFE

A PUBLICATION FOR PRIESTS

IN THIS ISSUE

THE CHRISTIAN FAMILY TODAY — *By Donald J. Thorman* 5

OUR FATHER CONFESSOR! — *By Rev. William F. Allen, J.C.D.* 14

ENTHRONEMENT OF THE SACRED HEART — *By Rev. Robert J. McCarthy* 20

LIKE THE WEATHER, EVERYONE TALKS ABOUT JUVENILE DELINQUENCY — *By Priests of Catholic Charities* 23

THE NEW PRIEST — *By Rev. Joseph Mastrangelo* 26

HOW TO SET UP A PARISH SALES RACK — *By CPA* 28

QUID IN CASU? — *By Rev. William F. Allen, J.C.D.* 33

PASTORAL REFLECTIONS — *By Rev. T. C. Siekmann* 41

BOOK REVIEW SELECTIONS 43

January - February, 1956

St. Paul Films Library

FOR CHURCHES – SCHOOLS – INSTITUTIONS

While the Society of St. Paul has primarily concentrated in establishing Press and Publishing Divisions in its foundations throughout the world, few years ago it entered the motion picture apostolate by producing several professional films in its own studios in Rome.

In September of 1951 a film department of the Society of St. Paul, under the name of ST. PAUL FILMS, was formed in the United States. Right now it has a differentiated classification of about 100 titles. Especially prepared program selections are available to schools, churches, and institutions.

In line with the general purpose of its apostolate, ST. PAUL FILMS intends to draw from all available sources to present a diversified catalog of popular and quality films suitable to all levels of audiences. Films are carefully selected by a board of priests and Sisters.

Film rental fee barely covers minimum operating costs.

MARY

A NEW PRODUCTION – GORGEOUS COLOR – INSPIRING

The First Complete Film of the Life of the Blessed Virgin Mary – 16mm. Sound Color Production – Running time: 100 *minutes –*

This new full-length feature film faithfully portrays the life of the Mother of God. The Annunciation, Visitation, Birth of Christ, and all the outstanding events in the life of the "world's first love" are tenderly dramatized and calculated to inspire devotion to the Queen of Heaven. Every audience will appreciate the beauty and quality of this distinguished color production. Produced and distributed exclusively by St. Paul Films.

Interesting Short Subjects complete the Program.

RENTAL OFFERING $25.00.

The latest 16*mm sound film catalog is available upon request from:*
ST. PAUL FILMS, 2187 VICTORY BLVD., STATEN ISLAND 14, N. Y.

Foley Associates, Inc.

wishes you a
Blessed and Prosperous New Year

FOLEY ASSOCIATES can handle them all!
Whatever your needs — be they great or small —

CALL or WRITE us **NOW** — at NO OBLIGATION
For a **PROSPEROUS 1956**!

A *Success* Story . . .

More and More Priests Are Consulting

FOLEY / ASSOCIATES for FUND-RAISING / ADVICE

The New, Dynamic Name in Catholic Fund-Raising

100% CAMPAIGN SUCCESSES IN 61 PARISHES IN 1955 — FREE ANALYSIS — THOROUGH PARISH CENSUS — FLAT FEE, NO PERCENTAGE — DIGNIFIED AND EXPERIENCED METHODS — EXCLUSIVELY CATHOLIC PERSONNEL — TOPFLIGHT REFERENCES — AND (MOST IMPORTANT) A COMPLETE "FOLLOW-UP" FOR THE ENTIRE PLEDGE PERIOD

IF YOU NEED MONEY FOR

A New Church, Rectory, Convent — A Diocesan Appeal
A New Parochial or High School — Reduction of Mortgage or Debt

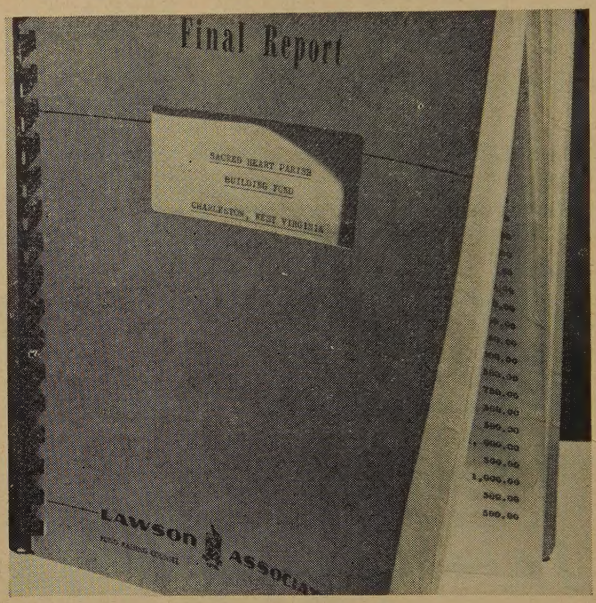
CALL COLLECT – OR WRITE TODAY TO

Foley Associates, Inc.

PROFESSIONAL BUILDING BAKER 2664 ROCHESTER, N. Y.

"Organized Exclusively to aid Catholic Fund-Raising Projects"

HERE IS THE FULL STORY



This is a copy of the Final Report of the campaign just concluded in Sacred Heart Church, Charleston, West Virginia. The Reverend Joachim Cain, O.F.M., Cap., V.F., is pastor.

This Final Report tells how Father Joachim asked one of our representatives to visit him, without obligation. It tells how we met with Father and some of his lay people and told them we felt a minimum of $125,000—possibly considerably more—could be raised.

The report goes on to note the progress of the campaign, including that fact that 312 men of the parish worked on the volunteer campaign committee. (We mention this because many pastors worry about lay cooperation in a funds campaign).

There is a statistical statement in which it is recorded that the campaign closed with more than $265,000 raised. That's $140,000 over our minimum goal, and 176 per cent of the public goal of $150,000.

This is but one of the hundreds of such reports which we send out each year.

One could be written for your parish, you know.

LAWSON ASSOCIATES inc.

FUND RAISING COUNSEL ROCKVILLE CENTRE, N. Y.

Recent Books Of Merit

MEDITATIONS BEFORE MASS

By Romano Guardini, translated by Elinor C. Briefs. Uniquely enlightening reflections on the intimate nature of the Mass and the dispositions requisite for fruitful participation by one of the great Catholic minds of our day. $3.00

TWO IN ONE FLESH

Omnibus Edition

By Rev. E. C. Messenger. This important work, originally published in three volumes, is now available unabridged in one volume. In many respects this book is the most complete exposition of the Catholic doctrine of sex and marriage that has yet appeared in English. $4.00

WHEN YOU PRAY

By Richard Klaver, O.S.C. A valuable study on the supremely perfect prayer, the *Our Father*. The author traces the theological background of the petitions, and demonstrates that it is a method of conversing with God that fits every mind and mood, and that is adapted to all time and circumstances. $3.50

FRANCISCAN PERFECTION

By Cesaire de Tours, O.F.M.Cap., translated by Paul Barrett, O.F.M.Cap. A sensitive presentation of the rich spiritual insights of de Tours' eminent study on Franciscan spirituality. The Poverello's life becomes a living framework of ascetical and mystical principles. $3.25

CHRISTIAN SPIRITUALITY

Volume IV

From Jansenism to Modern Times

By Pierre Pourrat, S.S., translated by Donald Attwater. The appearance of this volume completes the classic study of Father Pourrat—hailed by critics as the standard work in the field. The author turns his mature, critical attention to every significant writer and school of thought and yields rich insights into the growth of ascetical and mystical thought throughout this critical period. $6.00

Wherever good books are sold

THE NEWMAN PRESS

Westminster, Maryland

NOW AVAILABLE

1955 Catholic Film Directory

SEND FOR FREE COPY

29 SALEM WAY, Dept. P.L.

Yonkers 3, N. Y.

Enclose 10c for Mailing

Telephone: YOnkers 9-8785

FREE!

ELIZABETH II EMPIRE STAMPS

other big offers!

RUSH NAME TODAY! We'll send a generous collection of scarce Elizabeth II stamps from far corners of Empire, all *free*. Coronations, pictorials from Falkland Islands, Ceylon, Seychelles, South Africa, Tristan da Cunha — many more. All *different*. PLUS *free* copy "Stamp Collector's Guide", color copy World's Rarest Stamp. Other offers for *free* inspection. *Limited offer — send today.* GARCELON STAMP CO., Dept. 2CPE, Calais, Maine.

FAKE

STAINED GLASS

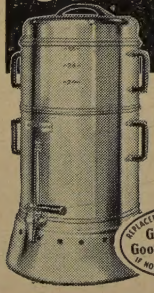
Lithophane turns drab glass into beautiful church-like windows easily.

Send for FREE catalog and samples. (include measurements for FREE layouts)

IVALCO

Box 85, RUGBY STA. B'KLYN 3, NEW YORK, DEPT PL 1

48-CUP ELECTRIC COFFEE URN GIVEN to YOUR CHURCH WITHOUT ONE PENNY COST!



Get this big gleaming 48-Cup Electric Drip-O-Lator Coffee Urn and never pay or send a single penny! I'll send it to you in advance along with a supply of my famous flavoring. All you need to do is have 10 members of your group each sell only 4 bottles and the 48-Cup Urn is yours to keep! Take as long as 60 days. No money down... we give credit. Not a cent of **your** own money is needed, ever. Write now for this amazing offer.

Anna Elizabeth Wade
2028 Tyree Street
Lynchburg Virginia

Four Million Five Hundred Thousand Dollars!

Obtained in San Antonio, Texas Archdiocesan
"FAIR SHARE " * CAMPAIGN
Concluded December 2, 1955
Objective $2,500,000

Three Million One Hundred Thousand Dollars!

Obtained in Diocese of Des Moines, Iowa
"FAIR SHARE " * CAMPAIGN
Concluded December 2, 1955
Objective $1,250,000

ALSO in 1955:

Diocese of Oklahoma City and Tulsa
Obtained $3,150,000
Goal $1,500,000

Diocese of Cheyenne, Wyoming
Obtained $1,884,000
Goal $1,000,000

Give your laity the opportunity of subscribing their "Fair Share"* for their Church!

Consultation Without Obligation

THOMAS RICHARD FINN
AND ASSOCIATES
15 West Tenth St.
Kansas City 6, Missouri

* *Exclusive Owners the "Fair Share" plan* REGISTERED

• PASTORAL LIFE •

VOL. IV, No. 1 January - February, 1956

The Christian Family Today

DONALD J. THORMAN

THE "Christian Family Movement" is the greatest thing that has happened to the Church since Our Lord instituted the Sacraments," is the way one CFM chaplain exuberantly expressed his delight with this rapidly-growing family movement, which now has a membership of some 16,000 couples and 500 priest-chaplains.

In less than a decade, it has spread throughout 100 dioceses in the United States and into Canada, Japan, South America, Australia, South Africa and Europe. Chicago alone has over 3,000 CFM couples in 135 parishes.

Perhaps the above chaplain's comment seems a little over-enthusiastic, but it is typical of the genuine enthusiasm which CFM engenders among the priests who work with the Movement.

Bishops, too, are enthusiastic, many of them having addressed CFM gatherings with glowing words of praise. And in the Buffalo diocese, CFM members may gain a 300 days indulgence for attending regular meetings.

SOME SPHERES OF ACTION

The spontaneous enthusiasm which affects everyone connected with the Christian Family Movement is apparent in the concrete expressions of charity on the part of members.

One CFM group, in a southwestern farm district, for example, learned of a lonely man dying of cancer. The group undertook the task of taking turns sitting with the man, with the result that he

Donald J. Thorman is the managing editor of *The Voice of St. Jude*. Since April, 1955, he has also been editing *Act*, national monthly of the Christian Family Movement. A leader for CFM in his own parish and an expert in social problems, he has lectured extensively and written a score of articles and booklets on the CFM.

was received into the Church four days before his death.

As a result of their discussion of the necessity for active participation at Mass, a CFM group in Chicago conducted a "Missal Sunday" selling 500 Father Stedman missals before the 10 o'clock Mass was over!

A machinist in another CFM group began the recitation of the rosary in the shop where he works during his lunch hour. Over 65 men now join him every day. A sheet-metal worker in the same group has eight men saying the rosary together in his shop.

Sponsoring Cana Conferences is a favorite action of CFM groups all over the country and in a number of parishes in various dioceses the pastor has given members of CFM the job of taking the parish census.

This is just a minute sampling of the kind of work being done every day by the Christian Family Movement around the world. All of the 162 priests and 378 couples who attended the seventh annual CFM convention at Notre Dame last August agreed that the Christian Family Movement was producing a quiet and thorough-going revolution in the lives of members in parishes the nation over.

HUSBAND-WIFE MEETINGS

Perhaps one of the major reasons for the hold which CFM gets on its members is that it meets a vital need: an apostolic activity in which *both* husband and wife may participate as a unit.

In 1954 at the annual Chicago Federation meeting, for example, Frank Sheed noted this element when he looked out over the 600 couples present and said, "This is the first time I've ever seen a Catholic gathering at which there were as many men as women."

At first, the group of apostolic Chicago lawyers and business-men and their wives who founded the Christian Family Movement met in separate groups. The men met at lunch, in their offices and in rectory

Vol. IV, No. 1 PASTORAL LIFE JAN.-FEB., 1956

▶ Pastoral Life is owned, edited and published bi-monthly, with ecclesiastical approval, by the Society of St. Paul, 2187 Victory Blvd., Staten Island 14, N. Y., as a pastoral aid for priests. — Telephone: GIbraltar 2-0047. — Entered as second-class matter at the Post Office of Staten Island, March 25, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA.

▶ Subscription Price: $1.50 yearly; 2 years $2.50; 4 years $5.00; Canada & Foreign $2.00.

▶ Advertising: Angela Crawley, 28 E. Jackson Blvd., Chicago, Ill., national representative.

▶ Editorial Correspondence: Manuscripts, remittances, changes of address, etc., must be addressed to: *The Editor, PASTORAL LIFE, 2187 Victory Blvd., Staten Island 14, N.Y.*

halls. The wives, too, conducted meetings of their own.

But once while the men were meeting with Msgr. Reynold Hillenbrand of the Chicago archdiocese, who had encouraged their work and had given them spiritual guidance, a visiting European priest was present.

After they had explained to him how they were trying to do something about Christianizing family life and the family's environment, he exclaimed, "But how can you have a family movement if the husbands and wives meet separately?"

There was some feeling that joint meetings of husbands and wives would turn into social gatherings rather than a serious attempt to translate the Church's teachings into concrete actions. But as husband-wife meetings got under way this fear was completely dispelled.

What happened was explained by one of the founding couples:

"We wondered about the possibility of husbands and wives meeting together. We began to realize that we couldn't get very far with husbands and wives in separate groups. We were a family movement with only half the family present at meetings. When we started meeting together, it touched off a very important point which is the secret to a great many of the problems that we were faced with—namely, that to keep family unity the family must do a great many things *together*. When we began to meet together instead of separately, we found that just that one change in our procedure was a big contribution toward the unity in our own families.

"Now husbands and wives meditate on the New Testament and the liturgy together, and *together* apply the teachings they learn to their everyday problems. As a result, they just naturally grow closer together. As this unity grows, it is spread through the parish."

SCHEME OF PROCEDURE

As the meetings of the couples became more and more successful and other couples wanted to begin groups of their own, the necessity of some sort of program became evident. The CFM program, adapted to the needs of all kinds of couples, soon was worked out.

The hour-and-a-half meetings are held every two weeks, usually on a week-day evening. Couples alternate serving as host-couples with the meeting for that night being held in their home. Their obligation includes providing "coffee and cake" for the social hour which follows the meeting. Experience has showed that five to eight couples is the ideal number for each group in the parish.

The 26 meetings for the current year are contained in the "Inquiry Book," which each year is devoted to one special topic. Last year (1954-55), the subject of the Inquiry Book was "Community"—the

need for men to live peacefully with each other. This year the subject is "The Layman's Role in the Church."

The "basic training" course for all new couples in CFM is a series of 12 meetings contained in a booklet called "For Happier Families." This booklet lays special emphasis on the Mystical Body, the Mass, the parish as a unit of the Mystical Body, neighborliness, and the like. Once new couples have finished this booket they follow the current Inquiry Book.

After the opening "Come, Holy Ghost," the first 15 minutes of a meeting are spent in a discussion of a brief Gospel passage. But it does not end with discussion. The couples must come up with some simple but specific *action* to apply the Gospel to their every-day lives.

Often the action, which is to be performed during the two weeks before the next meeting, is as simple as making a visit, saying a special prayer or ejaculation. Sometimes it expresses itself in helping a family move, caring for the children in a family where the mother is sick, helping an old person get to Mass, or some similar action.

The next 15 minutes are devoted to the liturgy, usually centered around the meaning of some feast or the Sacraments.

Next comes the reports of the members on the success of their actions decided on at the last meeting, or any continuing action they may have undertaken, such as a parish pamphlet rack, library, census, etc.

The final 45 minutes of the meeting are on the "Social Inquiry," which is the couples' attempt to make a Christian impact on their environment by applying the Observe, Judge and Act formula to some neighborhood situation.

TYPICAL PROBLEMS

CFM members in their Social Inquiries this year are considering such varied subjects as their non-Catholic neighbors, the sick and old people in their neighborhood, the young people in the parish, participation in elections, children's attitudes toward money, Sunday work, the effects of television, world unity, and Christian responsibility toward social legislation.

After observing the situation and judging what it should be according to the mind of Christ, CFM members decide on some action to help Christianize the situation.

One past Inquiry, for example, was on foreign students in the community. It was pointed out that many Catholic foreign students have no contact with Catholics when they are studying in the United States with the result that many have become isolated and lost their Faith. Many non-Catholic students especially have been contacted by Communist elements. Others would go back to their native land thinking that American Catholics take no interest in them.

CFM groups have been working on this problem for some time now with gratifying results. Innumerable Catholic and non-Catholic foreign students have been invited into members' homes for a day, a week, or longer. And now CFM groups are setting up a national system of communication so that when a foreign student is visiting in various cities he may always have some Catholic family to stay with if he wishes.

Another problem common to most parishes in the United States is the difficulty of absorbing new parishioners into the parish, especially in urban areas where family mobility is high.

To meet this situation, an ever-increasing number of CFM groups are initiating welcoming committees. Some of the committees learn of new arrivals through commercially-sponsored "Welcome Wagons"; others, by word of mouth; or from the priests of the parish.

Committee members call on the newcomers to welcome them into the parish and to suggest registration at the rectory. Parish facilities are explained and the newcomers are told of the hours of Mass, Confession, etc. They are invited to join appropriate parish organizations and are made to feel that they are a real part of their new parish.

From an Inquiry on fallen-aways, CFM groups have cooperated with their pastors in promoting attendance at public instruction classes and in helping take care of the details of the classes. As the result of another Inquiry, CFM members have helped originate reading clinics for children in several parishes.

The Social Inquiry is the heart of the CFM meeting because it represents one of the major aims of the Christian Family Movement: to get families to work together to Christianize both family life and the social environment in which the family lives and works out its salvation.

As Cardinal Stritch, who has on several occasions addressed CFM meetings, put it, "It is wrong to contain the apostolate of the family within the walls of the family. The apostolate of the family is as wide as the apostolate of the Church."

THE CHAPLAIN'S POSITION

The role of the CFM chaplain is an important one, but it is played actively mainly before the meetings when he prepares the meeting with the group leaders, and at the end of each meeting when there is a brief period set aside for the chaplain's remarks and spiritual guidance, before he closes the meeting by giving the couples his blessing.

The considered opinion of CFM chaplains is that the chaplain's main job is to help guide and mold good leaders without injecting himself into the meeting itself. They feel that there are many ways in which a chaplain may influence a group, but he will not develop lay talent

for the Church by attempting to dominate the meetings completely. Besides, actions decided on by the group are more likely to be carried out than one handed down to them from on high by the chaplain.

The chaplain is appointed by the pastor—and this is another of the features of CFM which has made it catch on so quickly: it is primarily a parochial organization under the guidance of the pastor.

CFM AND THE PARISH

Where it has had an adequate chance, CFM has proved to be the good right arm of many a pastor in his efforts to breathe a semblance of the Christian spirit into his parish.

One of the main reasons for this is that the members are responsible and mature people, usually with large families and a desire to live good Catholic lives.

And, also, CFM itself is a unifying principle which helps shape this desire. It not only makes its members see the life of the Church as a whole, but it makes them see the Church's life as part of their own life.

CFM works, under the pastor's guidance, in a variety of ways. One of the most immediate practical results of CFM in a parish is the interest which CFM members show in joining parish organizations, such as the Holy Name Society, Altar and Rosary, St. Vincent de Paul Society and similar groups. Through CFM they begin to realize their responsibility toward building up the Mystical Body. They are made to understand that if something is to be done to make their parish community more Christ-like, *they* must do it. And here again, the Movement's emphasis on action rather than discussion alone results in something being done rather than just talked about.

ORGANIZATIONAL FRAMEWORK

Although it is a parochial organization, CFM does have a definite organizational structure.

The *section* is usually the first group in the parish. After sufficient training, each of the couples in the section group aims at beginning an *action group* of from five to eight couples. The section group continues to meet every two weeks with the chaplain usually keeping one or two meetings ahead of their action groups. The section group couples then moderate the meetings of their individual action groups, which the chaplain visits as often as his time allows.

The *region* is made up of various sections, usually representing about five parishes. The *federation*, in turn, is made up of all the regions within a city or diocese or archdiocese. Regional organization is ordinarily confined to the larger cities, but every city forms a federation as soon as it has enough parishes with groups to justify the move.

The federation organizes the work of the various parish groups in matters such as supplying a central location for contacting foreign students, for example. It also is the major means of communication among the various groups. Federation chaplains are appointed by the Ordinary.

CFM has no national officers or a national office with a paid staff—again demonstrating its emphasis on the local unit, the parish. There is, however, a coordinating committee, made up of representatives of each federation, which meets semi-annually to prepare the Social Inquiry Book for the coming year, acting on the suggestions sent in by local parish groups.

AN APPRAISAL

In addition to local parish and federation newsletters, CFM publishes a small national monthly magazine, *Act*, which contains organizational news and background material for the various Social Inquiries. Couples must prepare the meetings in advance if they are to take an intelligent part in the discussion at meetings and propose suitable actions. Preparing the meetings together give each couple an added sense of unity and togetherness.

CFM does many things for the couples in it and for the parish in which it exists. It would be impossible to attempt to catalogue the various Gospel and Social Inquiry "actions" which have resulted from meetings. Each issue of *Act* usually contains a page or more of reports on some of the more interesting ones.

Yet, the real test is what the chaplains think about CFM. Glowing words mean nothing unless experienced and mature chaplains give it their seal of approval. Not the sort of general approbation which a chaplain must give by way of encouragement to any group, but the "off-the-record" comment one priest makes privately to a fellow priest about a group.

In making a study of CFM for his doctoral dissertation in sociology at Catholic University, an Indian priest, Father George E. Powers collected such comments on "The Christian Family Movement in Theory and Action."

Here are some representative observations from questionnaires received by him from 252 CFM chaplains in every part of the United States. In each case, the number of years ordained is given along with the chaplain's remarks. (Although his dissertation is still in preparation, Father Powers made this material available for this article.)

SAMPLE COMMENTS

California (12 years): "It is my experience that priests who *see* CFM working are immediately surprised and impressed by the zeal, sincerity and intelligent effort dis-

played. The two pastors who took sections of my original city-wide group were thus 'converted' by observation. The deep Christian charity of some of these couples exceeds anything *I* could have expected."

Colorado (15 years): "'Unconscious Catholics become 'conscious' Catholics. Converts especially find that the Catholic Church does not consist in a mere set of doctrines, but that it is full of life."

Georgia (8 years): "The greatest contribution of CFM is 'personal holiness of members, greater presence of charity and neighborly spirit in the parish, the beginning of an awareness that there are social problems about which the Church has something to say.'"

Illinois (20 years): "Both the Bishop and the Vicar General are deeply interested in the Movement; many of our best priests are acting as chaplains and are doing excellent work.... Many of our chaplains are very busy pastors, but find time to work hard with their groups."

Indiana (19 years): "The effects of CFM upon me as a priest were an awakening to the realities of Christianity in a way never before realized and the necessity of complete personal commitment to living them; a new awareness of unchristian realities in life and the necessity of some counter-action; a new understanding of the tremendous impact (unconsciously) of the 'accepted' way of thinking, acting, living upon one's (anyone's) personal life and the necessity of making the 'accepted' way of thinking, acting, living a Christian way."

Indiana (4 years): "It's the only realistic, fundamental approach to a solution of contemporary social, economic, political and spiritual problems that I know of."

Kansas (9 years): "It (CFM) has developed leaders in the lay apostolate, given them a new mission for re-Christianizing society."

Massachusetts (10 years): "At first, I regarded it as a 'Saving the Saved' deal, inasmuch as my seven couples were some of our best parishioners, but I think differently now after two meetings. Their reactions and responses have thrilled me no little, and to hear others (non-members) griping because they are not in CFM is a satisfaction. This place is a three-ring circus with all our societies and activities; giving up the major part of one evening is demanding, but it is worth it....I've learned more about these people and what makes them tick than I could if I boarded with them."

New York (18 years): "CFM has removed Catholic Action from the realms of theory and has introduced it, in a most practicable form, into the Christian home."

North Dakota (1 year): "Regarding the effect of CFM on the priest-chaplain, it strikes me as an extremely valuable opportunity of getting to know the problems that face the family—both internal and

Cana Family Action

If you are interested in Cana you may also be interested in this newly published handbook prepared by the Cana Committee of the Archdiocese of Newark. It treats of the vocation of marriage, the parent-child relationship and the spirituality in the home. Indispensable for both leaders and couples attending Cana Conferences. Two volumes are ready. Each retails for $0.50.

Both are published by

SOCIETY OF ST. PAUL
2187 Victory Boulevard
Staten Island 14, N. Y.

n relation to the community. It promotes greater capacity for sympathy in dealing with problems. It s an encouragement to the priest o realize that he is not carrying the esponsibility of spiritual work alone. Over the course of time the chaplain's experience in CFM will have an effect on the type and content of his preaching and public nstructions."

Oklahoma (14 years): "This is the only movement I have seen in the Church today which makes intelligent and solid leaders of the laity. They develop a sense of social responsibility."

Canada (12 years): "I can only answer for this parish. It (CFM) has done just what it claimed to be able to do in all its booklets—make for a more Christ-like and active parish, make for more interest in the liturgy, and make the work of the priest more effective. It also helps the priest's personal holiness."

CFM MEANS ACTION

CFM wants to set the world on fire for love of Christ. But it is made up of practical man—from laborers to lawyers—who know that such a conflagration first requires a lot of small fires in the hearts of many men and women who have to be carefully trained as well as inspired.

An editorial in a Catholic monthly recently noted the systematic and long-term implications of the Christian Family Movement in a manner which summarizes much of the CFM spirit:

"The actions taken by CFM groups might sometimes seem prosaic, but the work of reconstructing and Christianizing modern society is necessarily made up of thousands of prosaic little actions, which, like the bricks making up a building, slowly but surely take concrete shape and mark a change in the landscape. Rather than dream about doing something great and spectacular in the hazy future, these couples are doing something worthwhile *now*.

"Placing small action on small action, CFM is helping to build a Christian social order, a Christian community where justice and charity prevail. For CFM, the future is now."

Our Father Confessor!

William F. Allen, J.C.D.

At times a parish priest feels that he is not doing an adequate job in the spiritual direction of a convent to which he has been assigned by the diocesan authorities. His misfortune of having been ordained a certain number of years has entailed this honor, or rather this burden. Weekly confession day comes along, only to find him in a quandary as to what to say. He usually ends up by hearing the confessions of the Nuns and letting it go at that. Extremely edified he is, but in the silence of his soul, the priest wonders if he is really competent for the post.

THE PROBLEM

I do imagine that many Nuns feel much sympathy for their confessor. With indulgence do they conclude that after all Father is a diocesan priest and not quite apt to comprehend the position of a Religious. Accustomed to the difficulties and the mediocre spiritual level of the parish, they reason that Father can hardly be blamed when he looks with askance and acts with trepidation in occupying the confessional in any convent.

This question of adequate spiritual direction for our teaching Nuns has received the attention of many Ordinaries these past few pears. It is now common practice in the country to impose on the confessor the obligation of giving a spiritual conference once a month to the convent which he ministers to. This is a step in the right direction but is it sufficient? Easily discernible is a movement today on the part of the Sisterhoods for greater recognition in the Church of America. Along with the awakening of their importance and vital contribution, the Sisters are clamoring for better spiritual help and care. They have gone through the proverbial 'brick and mortar' stage in their work. They stand today as never before a most needed force if the Church is to prosper in its educational and

haritable endeavors in our country. lew schools cannot be opened be- ause Sisters are not available for iem. Some parochial schools are taffed entirely by lay teachers. Did ve ever think that we would see hat day in our midst? Professional tandards are being met at the high- st level by our Sisterhoods but here is now the demand for more mphasis on personal sanctification han ever before in the past. Right- y do the Sisters reason that their ocation was to be more than a eacher of a nurse; she is the *sponsa Christi* whose soul must live and breathe the spiritual life of Christ her avocation, teaching, is to prosper.

HE NEED

It seems too, that today there is greater need personally on the art of the modern Nun for deeper pirituality. The Nun of yester- ear had an intuitive sense of spir- tuality and Christian perfection. In er simplicity, she outdistanced the rofessional ascetic because she ived the love of God so fully. It vas not theory with her, it was the eal genuine thing, the life. She vas ready to lay down her life for Christ, and for her neighbor in Christ. It was a total dedication of self, a dying to self that she offered each morning to the Living Christ. But that Nun of yesteryear has passed on to her Master and today recruits have been taken from a world of temptation, of luxury, and of materialistic secularism that finds it hard to understand such unselfish sacrifice and heroism. Young women in the convent today have been saturated with these obnoxious influences even before they appeared and knocked at the convent door. In entering the convent they sought an antidote for what already was part of them. They themselves sense the need for true Spiritual Direction and a profound knowledge of the ascetical and mystical ways to union with Christ. The grace of God has a harder struggle in their souls than it had in their ancestors. They have breathed and lived the poison of the pagan world; they do not bring a soul already cultured to the spiritual. The task of spiritually forming a young postulant and novice in this modern day is an entirely different job than a decade ago. Have we responded to it? And the 'we' refers to the diocesan clergy on whom these good Sisters must ultimately depend.

THE PRIEST AND NOVICES

Before getting down to the point of this paper, the author would like to make an observation. In face of the present movement to a more spiritual and intellectual approach in the Sisterhoods, is it not surprising that in the Novitiates, the priest has so small a part to play in the spiritual formation of the Novices? As an outsider looking in, one is tempted to ask—where, then, do these young women get their train-

ing for the spiritual life? The reply would be—from the Mistress of Novices. But continuing the query—where did the Mistress get her training? The poor diocesan priest was exposed to six years of theology and spiritual formation; he studied and practiced the intricacies of the spiritual life—and yet were he handed such a position of trust, there is not one who would not shudder at its prospects! Does it not seem a lot to expect a young Mistress of Novices, sometimes about ten years in the Order, to do the task with such flimsy preparation?

RELIGIOUS EDUCATION LEVEL

Then too, the Sister's religious education can safely, for the most part, be put at a high school level. Is this sufficient for a good intellectual grasp of the eternal truths in one who must live and teach them? Should there not be a course of theology given to all? And this, from the start of their career? Yet, how many are content to review the catechism only? Do what we may, faith is of the intellect and the will and its growth, under the grace of God, is always conditioned by these two faculties. Who is more able to guide such souls down the paths of such knowledge if it be not the priest? Yet, in the United States how many actually accomplish this important work? The writer had the experience, not too long ago, at a monthly conference of Nuns, to attempt the explanation of Christian perfection in a very primary fashion. He was amazed afterwards to receive the hearty congratulations of the community and to be told that never before had the notion of Christian perfection been explained to them! There does seem to be a need of revising our approach to the spiritual formation of our Sisters; there is a need for an intellectual revival in things fundamental to the religious life; nothing should replace the avid digesting of the traditional, fundamental books on the Spiritual Life, under the guiding hand of a Master! However, all this has been said in passing. Let us get to the point of the article!

THE SPIRITUAL DIRECTOR

The question under consideration here is this—just what is expected of the confessor of Sisters in the line of Spiritual Direction? Where will he start? Is he just tolerated in the convent and in the life of the Sisters because he can give absolution? The Congress of Religious Orders held in Rome in 1950 took a real interest in this subject. Cognizant that the Religious, sollicitous for advancement in spiritual perfection, must bare his or her soul to a director, the Congress pointed out the lamented passing of that venerable institution of manifestation of conscience on the part of subjects to their Superior for the purpose of spiritual advice and

counsel. Canon 530 does not impose it; at most it limits its approval to an *expedit*. It would hope that the subjects might have enough filial confidence in their Superiors to go to them voluntarily, and in all humility and faith ask their advice. The Canon seems to inspire the Superiors to a paternal sollicitude for their subjects in this regard. However, no matter how close a Superior might make her subjects feel toward her, since she cannot be their confessor, it will be well nigh impossible for her to know intimately their status of conscience. Her ability to direct her subjects will be severely limited, too, from the widespread disrepute of the manifestation of conscience in religious life as practiced today. What then will be the role of the Religious Superior in the spiritual direction of his or her subjects?

ROLE OF RELIGIOUS SUPERIORS

The Religious Superior is asked to give spiritual direction only in the *broad sense*. He must be vigilant and scrupulous in developing in his subjects the true sense of a religious vocation; he must enforce strict observance of the rule, of the duties assigned, of the faithful fulfillment of the community exercises of piety, of the assiduous devotion to the apostolate entrusted to the community. The Religious Superior, that is, the Superior of the House, the Mistress of Novices, the Prefect of Students, all have an important role to play in the *exterior* formation of the Religious and this is spiritual formation and direction in the broad sense.

ROLE OF PRIEST-CONFESSOR

The real Spiritual Director is the priest-confessor. He is not merely an occasional visitor. He alone has it within his power to know the intimate and complete status of the individual consciences of all the Nuns. His big work will be to nourish in his penitents a profound, real, true sense of religious convictions; he must inspire in them an extreme loyal attachment to the ideals of religious life; he must foster an attachment, too, for the spirit of the Institute in which the Religious has chosen to work out her eternal salvation. The role of the confessor then is of prime importance. Pius XII said on Sept. 23, 1955, "without a prudent director of conscience it is difficult for the greater part to respond to the supernatural impulses of the Holy Spirit and to the promptings of divine grace." The realm of the priest-confessor is well defined; his share in the governing of the community bears no competition. But he must play his role, else, the real work of the convent will suffer.

A PROGRAM

How will he spiritually direct his subjects? He will envisage himself as the Master of the supernatural

education of his penitents. His domain is to bring the life of Christ to their souls, to engender a closer union with Christ in those souls. He must bring his influence to bear in these channels:

1) He should *teach* common doctrine on what constitutes the degrees of the spiritual life. For this purpose there are manuals of repute such as Tanquerey, Garrigou-Lagrange, Parente.

2) He must *counsel* the penitent as to what he should choose spiritually when a doubt arises in his soul.

3) He must *train* his penitent so that with time he will be able to discern well and guide himself in similar spiritual difficulties.

4) He must *stimulate* the soul to a vivid desire of Christian perfection and he should instruct the soul in the means and use of the instruments of that perfection, namely, the Sacraments and the Rule, prayer, etc.

WHAT DOES THIS MEAN IN PRACTICE?

It would entail on the part of the priest, the study of a good manual of Ascetical and Mystical Theology and the digesting of the same so that he could each week have a well-prepared, brief, to the point, but meaningful message on some small detail of the spiritual life to be delivered to the individual soul. The penitent would then, for the following week, meditate and practice what has been suggested. Better still, some confessors assemble the entire community before confession, and they give a talk on this point of spiritual perfection. Then, in the confessional they apply the message to the individual soul in a very practical manner, and open up the subject to personal inquiries by the Sisters. This is the better method. It would not necessarily take more than seven or ten minutes each confession day!

SOME EXAMPLES

To further the explanation let us take some topics certainly to be encountered in any convent: tepidity, discouragement, temptation. What soul would not be more courageous after having heard an explanation, from a spiritual viewpoint, of these topics? And what good would not be accomplished if afterwards the individual soul could search her own soul with the confessor and apply the theory personally?

Today there are fine manuals and books being edited for the perusal of the priest-confessor for the Religious. A standard work by Father Ehl on the *Spiritual Direction of Religious Woman* is an admirable guide. Just as an indication of a plan, let us follow Fr. Ehl's conception: his first chapter gives fundamental principles of the Spir-

itual Life. Without these, no Religious is worth the name! Then, the second chapter gives an explanatinon of the Principal Means to Spiritual Perfection; especially stressed are Confession and Communion. The third part tells the Spiritual Director how to treat special problems in the religious formation such as tepidity, etc. Lastly, the confessor is told how to handle the Religious who returns to the world. Can you not imagine the vistas opened to the priest-confessor of Nuns? Wake up, man, you are the most important instrument of God's grace, Our Father Confessor!

"PRUDENTIA CARNIS"

In his extraordinary book, **Revolution In a City Parish,** the Abbe' Michonneau poses the question: "Do you know what the most common reproach levelled against clergymen is?" And the answer is even more provocative than the question, hence we would like to quote in full:

"It is what some like to call "prudence," even though they actually mean a sweet sort of decorum and aloofness. That mixture of unction, reserve and self-satisfaction has come to characterize—or caricature—the so-called "ecclesiastical" art and mannerisms and life. That this should be so is a real tragedy, because it is this very attitude of ours which makes us so repellent to souls longing for frankness, for truth. They reject our polite circumlocutions; they want the doctrine of Christ or they want nothing. In any case they do not want our delicateness. We are wrong to give the name of prudence to such a state of mind, for prudence is a strong weapon, whereas we are indecisive and timid. The people and the times demand stouthearted leaders to point out and lead the way to Christ; and to do it in such a way that our contemporaries will find a fullness for the vacuum they now experience. If we do not do this for them, no one else will or can.

"The truth of the matter is that most of us retreat to this misnamed prudence simply because we fear rebuffs, simply because we do not want to have our tranquil lives disturbed. A truer spirituality would realize that these rebuffs and this disturbance are an incalculable source of profit to us and to the souls we are supposed to be directing. What is needed is not haste, not foolhardiness, not brute force, but a profound sense of courage, based on the love of God and man. There is so much to be done."

—ABBE' MICHONNEAU in *Revolution in a City Parish*

Enthronement of the Sacred Heart

ROBERT J. MCCARTHY

WHEN any priest reflects on his grave responsibility, he must be filled with fear. His is a care of immortal souls—souls that will be eternally happy or eternally miserable. And where the souls of his people are, for all eternity, depends practically one hundred per cent upon him, their priest. When the pastor of souls ponders on his responsibility, he realizes that it is up to him to bring all the souls in his care to God and to bring God to all of them.

ENTHRONEMENT AND CHRIST-CONSCIOUSNESS

We priests realize that too many of our parishioners are "Sunday Catholics." Certainly we are thankful that they do get to Mass on Sunday. But isn't there some way that Christ and His Church can be with these people every day? Isn't there some means by which working folk and people that live a distance from the church can be in contact with Christ seven days a week? Isn't there some way a pastor can make Christ a reality three hundred and sixty five days of the year for the people of his parish?

The answer is "yes." Every pastor in every parish, large or small, may bring Christ into the homes and families of his people by the Enthronement of the Sacred Heart.

We should realize that the Enthronement of the Sacred Heart in homes is not some pious fancy or some private devotion of a few. The Enthronement of the Sacred Heart not only has the approval of the Holy See, but it has been highly encouraged and richly indulgenced by many of our recent popes.

ITS IMPORTANCE

The Enthronement of the Sacred Heart is the official and public recognition of the supreme authority

Fr. Robert J. McCarthy writes from Watertown, N.Y. Since his ordination he has been active in the League Enthronement of the Sacred Heart and Newman Club work at St. Lawrence University.

of Christ the King over the home, given by the family in the home itself. This is outwardly manifested and permanently proclaimed by the solemn installation of the image of the Sacred Heart in the place of honor by the head of the house and in the presence of a priest who blesses the picture and consecrates the family to the Sacred Heart.

"And why," you may ask, "enthrone the Sacred Heart in the home?" It is because our Lord, when He appeared to St. Margaret Mary, begged that His image be singularly honored in the home. We know that it is the home, the foundation of the Church and the Nation, which is being undermined by its enemies. We know that Christ is being systematically excluded from the home. Therefore, He must be systematically brought back to the home. And the finest way this can be done is by the Enthronement of the Sacred Heart.

INOCULATION OF THE HOME

We priests might wonder if there is a conflict between the League of the Sacred Heart and the Enthronement. Or we might be curious to know how the Enthronement fits into parish societies, organizations, and spiritual activities. There is no conflict. The Enthronement is not an organization. It is meant only to sanctify homes. Thus, it benefits every parish society.

The Enthronement is meant for all Catholic homes, but it is especially a blessing for the homes of the sick and shut-ins. These people, strong in faith but suffering physically, need the consolation that the Catholic Church and Jesus Christ can give. It is true, we priests take them Holy Communion and we visit them ourselves, but these are passing things. Is there something more that we can do—something lasting? The Enthronement is the answer. In homes where the Enthronement of the Sacred Heart is had, Jesus Christ remains twenty four hours a day to console, to encourage, to sooth, and to strengthen. Surely, the Enthronement is one of the finest acts a pastor can do for the sick and shut-ins of his parish.

And what does the Enthronement do for the parish as a whole? Christ Himself tells us of one of the first things it does in His Second Promise: "I WILL ESTABLISH PEACE IN THEIR FAMILIES." With family troubles and separations mushrooming all over, could a pastor do anything finer for the welfare of His parish than use this means, promised by Jesus Himself, to bring peace to homes?

Furthermore, the Enthronement cannot help but bring souls closer to Jesus. There will be more devotion to the Blessed Sacrament and Holy Mass and it is certain that there will be an increase of Communions in the parish where the Enthronement is promoted.

To the priest himself who promotes the Enthronement, our Lord has made three great promises: *"I will give them all the graces necessary for their state of life," "I will give priests the power of touching the hardest hearts,"* and *"Those who propagate this devotion shall have their names written on My Heart never to be erased."* Surely, reflection on these words of Jesus Christ Himself will convince a true priest that the Enthronement is a means of making him all that he should be for time and eternity.

The ceremony of the Enthronement may be performed by any priest. No special faculties are required. It is a brief but beautiful ceremony and the prayers that the priest and the members of the family recite are deep and lasting in meaning and piety. If you would like to bring Jesus Christ to your people and your people to Him, if you would like to have God's special blessings showered upon you and your parish, plan on enthroning the Sacred Heart in the homes and in the families of that parish. For further information on the Enthronement write to:

SACRED HEART FATHERS
4930 SOUTH DAKOTA AVE.
WASHINGTON 17, D.C.

"SIGN OF CONTRADICTION"

This is the eternal paradox of the priest. He is a study in contraries. At the price of his own life he reconciles fidelity to God and fidelity to man . . . His contemporaries consider him archaic but he is always modern and new. He is accused of being reactionary. The truth of the matter is that he is ahead of his time. He goes beyond all progress and humanism by constantly showing men Christ, the "new Adam," and begetting them into His transcendent life. But because he speaks the language of eternity, he is not considered worth listening to.

He seems to be poor and weak. And indeed there is nothing weaker than a priest. He has neither political power nor financial resources nor the strength of arms which others use to conquer the earth and peoples. Yet it is only before a priest that people kneel. Well do they know it, those who would banish God's Church forever from the world! Until the end of time the priest will be the most beloved and the most hated of men, the most incarnate and the most transcendent; their dearest brother and their arch enemy! Until the end of time his mystery which remains a holy enigma even to himself, will outlast world events and civilizations and be the great witness of the invisible kingdom. Priests know that when they go up to the altar for the first time.

—Cardinal Suhard

Like the Weather, Everyone Talks About Juvenile Delinquency

PRIESTS OF CATHOLIC CHARITIES

EVERY day each newspaper carries a reminder of the delinquency sweeping our land. "Explainers"—theorists and analysts rarely state the obvious: that we are now gathering the last blighted harvest of war. For the infants of 1940 are the delinquents of today. But why? They were so far from the sound of guns or the sight of horror! A large part of the answer lies in the fact that these sorry youngsters are, in the main, products of unhappy homes. Hasty and ill-considered marriages of incompatible people cannot constitute the proper foundation of a stable home that would survive the trials and conflicts of living.

Many of the so-called experts omit the notion of sin and failure in personal moral responsibility (both on the part of parents and children) from their analysis of the causes of delinquency. We know that delinquency is essentially a moral problem and cannot be solved by purely secularistic means. We know too that even children whose parents are soundly religious and even children who have regularly practiced their religion sometimes turn delinquent.

Yet it is true also that the unsatisfactory home is a basic factor in much of the juvenile delinquency. Their analysis of thousands of records of delinquents led them to the astonishing conclusion that the tendency toward delinquency can be accurately predicted when a child is as young as 5 years—if certain factors can be accurately measured. The factors are:

1) Discipline by the father (Too much?—Too little?)
2) Supervision by the mother (Too much?—Too little?)
3) The affection of the father for the child (Does it exist? Or is

This material is reprinted from *Inter Patres*, a monthly publication prepared by the priests of the Catholic Charities for the Archdiocese of New York.

it reduced to jealousy of his son?)

4) The affection of the mother for her child (Is it excessive? Is the existence of the child merely a nuisance?)
5) The cohesion of the home (Is it a social unit—a place of security? Is it the scene of continual strife?)

THE DISTURBING FACT

It is sad but true that potential delinquents are growing up in *your* parish, sit in *your* school, belong to *your* ball team, greet you deferentially on the street.

Read this short, short story of a boy with whom the Guidance Institute of Catholic Charities has been working for the past six months on a preventive basis. He's always gone to Catholic school. He's the elder of two boys with young parents who are generally active in parish affairs. There are no financial problems.

Could anyone have expected Joey to truant from school and run away from home twice? Yes, for the signs were along the trail but those who saw them could not read them.

WHAT'S A RUNAWAY?

Runaways are more than adventurers. The word correctly describes a fact—a running away from a problem. In Joey's case it was the dramatic finale of a series of less spectacular, but still significant behavior. Here is the list discovered by the clinic:

1) Secretive at home
2) Chronic lying
3) Interested in games too childish for his age
4) Absent from supper
5) Defiant of curfew hours
6) Over eager to obey bigger boys and particularly the "candy store crowd"
7) Increased indifference to school
8) Repetition of seventh grade although previously skipped.

Joey is a potential delinquent growing right in what could be your own backyard. He has been spared the experience of Court through a timely referral. Since then the clinic has been working with Joey and his family to stop this degeneration of his behavior. Joey's case is one of a poor behavior pattern developed to gain attention while his parents were busy with other family problems.

In some disturbed children bad behavior is due to a disease of the mental process, in other children it is due to a limitation in intelligence, in still others their bad behavior is a normal response to an abnormal social situation.

Recently there was a child in the New York Foundling who, at the age of 3, has been classified as a schizophrenic. This child already has had 27 shock treatments.

Recently an infant was referred to the Catholic Home Bureau for foster care. The infant, when born, was addicted to dope as a result of

the mother's use of the drug. It was necessary to subject that infant to the withdrawal treatment—the same treatment as given to adult dope addicts.

OUR GUIDANCE CLINIC SAW IN JOEY:

An undersized boy greatly worried about his physical development and fascinated by the strength of others. To his childish mind, maturity and toughness were equated so he tried to imitate the "candy store crowd" and develop his muscles.

So far Joey and his family have been seen 41 times, but, remember, this problem established roots seven years ago. Psychiatrist, social worker and psychologist first pooled the examination findings and then decided on a treatment plan. This was to be only the beginning of a slow process of change. Think how long it takes to shape and prune a plant after it has grown in a particular direction for a long time. The same is true of Joey, except that pruning shears are more decisive than psychiatry.

The psychiatrist does see the mother regularly with a group of other mothers who are helped to understand their children's needs. The father too had a discussion with the psychiatrist. He now gives Joey more time, not only as a disciplinarian, but as a father. A social worker is helping Joey learn that the respect, the love and the sense of accomplishment for which he hungers cannot be gained by "chinning the bar."

Yet Joey still suspects the worker's interest for it is difficult to change established habits and old values. Right now he is trying real hard. He is doing school work faithfully but may have to face failure because he started to work so late in the term. The school has worked with the clinic to give Joey extra attention and a chance at successful achievement. His reactions toward parents and grown-ups are explained to him as he describes weekly events and he now finds that he can face situations with greater confidence. The community may not note much change in Joey for another six months. There has been only one runaway since treatment began but there has been great irregularity in his application at school. The future is hopeful but Joey will need continued treatment for a long, long time if disaster is to be averted.

PRINCIPIIS OBSTA

The parish priest prevents delinquency by his spiritual and moral ministrations and he helps also

1) by spotting children in the early stages of maladjustment,
2) by encouraging parents to seek professional help *before* the problem becomes too serious,
3) by working *along with* the Guidance Institute in a partnership of real prevention.

The New Priest

JOSEPH MASTRANGELO

FROM somewhere he will come. Some seminary will give birth to him and present him to the Church and to the world and both will be the better because of him. Soon he must appear for his day is at hand. And the Church and the world need him.

FAULTFINDING IS REPREHENSIBLE

This will be the *New Priest*. He will be the complete and sincere priest, conscious of his own humanity and sinfulness and the humanity and sinfulness of his fellow-priests and fellowmen. The New Priest will realize that a curate is as much a priest as is a pastor.

He will not condemn his fellow-priest because he plays cards at Forty Hours with other priests.

He will not brand him as an evil-doer simply because he returns to the rectory as the clock is striking twelve-midnight . . . realizing that the hours a priest keeps are not indicative of his spiritual values.

He will not brand a fellow-priest as a play-boy simply because his car is not clerical black and not in the lower price range. This New Priest knows that you cannot evaluate the sanctity (or lack of it) of a priest simply by the color and size of the car he drives.

BENIGNITY BRINGS EDIFICATION

The New Priest will always defend and uphold his fellow-priests, particularly before lay people. Right or wrong he will know that his brother of the cloth is far more precious (be he known to him or not) than all the lay people who come to the rectory to complain about the priest in the neighboring parish.

The New Priest will respect those who work for him and with him. He will have a smile and a kind word for the janitor, the sacristan,

Fr. Joseph Mastrangelo is the pastor of St. Lawrence's Church, Hillsville, in western Pennsylvania.

the house-keeper, the altarboys, and the cemetery caretaker. He will respect the Sisters who teach in his school for he knows he can't do much, if anything, without their selfless devotion to Christ's work on earth.

He will not rave and rant just because everyone is not waiting on him hand and foot. The New Priest will not be afraid to soil his soft hands with manual labor. In doing this he will better appreciate the mill-worker and the plumber and the carpenter who make up the bulk of his parish. And this will teach him a lesson that so many priests seem to have forgotten—to cater to the rich and influential of the parish soon makes a priest a member of high society and a snob and a stranger to the little people who can only drop nickels and dimes in the collection basket.

PRACTICE MAKES PERFECT

The New Priest will reestablish the clerical camaraderie that once existed among priests but which now lies limp and abandoned on rectory walls. The door of his dining room will never be closed to any fellow-priest, whether he knows him or not.

The New Priest will walk the fairways of a golf course but he will also walk the long corridors of a hospital to visit, console, and bless his sick parishioners.

He will sit and play cards but he will also give a beggar a few cents for a cup of coffee instead of sending him to the local St. Vincent de Paul Society or the local Catholic Welfare agency for a handout. The New Priest will sit and talk to his priest friends for hours but he will not be afraid to sit in the confessional on a sultry summer afternoon and talk to penitents with the same ease and graciousness.

The New Priest will criticize his Bishop but he will not bow and scrape and fawn and smile when His Excellency comes to his Church to administer the Sacrament of Confirmation. He will have the courage of his convictions and will express them before the Ordinary and not behind his back and seventy safe miles away from the Chancery Office in the relatively safe recesses of his own rectory.

THREADING CHRIST'S FOOTPRINTS

The New Priest will stumble and stagger beneath the load of his own human weaknesses but he will also lift up his brother priest who has fallen time and time again. He will remember that Christ forgave Peter and Thomas and that He made a thief the first saint of the Catholic Church.

From somewhere he will come. Some seminary will give birth to him and present him to the Church and to the world and the Church and the world will be richer, holier, and better because of him.

How To Set Up A Successful Parish Sales Rack

"CPA" Staff

YOUR parish can play a key role in the growth of the Catholic Press. Here's proof: An effective distribution center in each of the 15,000 parishes in America can make the Catholic Press one of the most dynamic forces in the Catholic Church.

It can be done. In St. Joseph's Parish (900 families), Cuyahoga Falls, Ohio, Murray Powers, doing a one-man crusade for the Catholic Press, has sold more than 12,500 Catholic magazines in three years ... and he made a profit. The St. Vincent de Paul Society in the diocese of Buffalo is sponsoring a movement to install magazine racks in parishes. Success is reported by every Conference which has obtained permission to install a rack.

This article was prepared by the Catholic Press Association for use by Pastors and Parish Societies during Press Month.

WHO CAN DO THE JOB?

You can do the job yourself, and do a bang-up job with a minimum of effort. Or turn the project over to laymen. If you can get only one competent man interested you are in business. Two or three make it especially easy. Get yourself that one man or two or three. Once you have him, or her, (or them) your job is half over.

PICKING OUT THE LOCATION FOR YOUR RACK

Choose a place in the church that is well-lighted, and in a conspicuous spot. Your rack is going to be good-looking, attractive and apostolic, so there is no reason to stick it back in a corner or behind a big pillar. Make sure Sunday Mass, Novena and Confession traffic goes by the rack, or at least most

of it. If you have several exists, use a little notice at each one reminding people to stop at the rack.

SIZE AND DIMENSIONS OF RACK

Naturally, the size of your rack will depend upon the space you have available. The height a little above eye-level, about the height you'd hang a picture. You want the publication to be seen and *reached*. Make your shelves at least two inches wide, so that magazines may be placed on them, five, ten or fifteen deep. Have a table top extending from the bottom of the shelves (table high) for large magazines and your diocesan paper. If at all possible, make the front of the shelves out of glass. They give the best display and can be made high enough to support the magazines (about 5"). The cost of glass fronts on your shelves will be little enough, but they may mean many dollars in increased sales. There is no need to partition your rack, so long as the publications have support in the front. Partitioning creates problems with different sizes and also is a strong temptation to fold, bend or other wise squeeze publications in.

When you are building your rack, don't forget the most important thing. A place for payment; *make it inviting*, not an after thought. Have the rack built by one of the men with a home workshop . . . you can supply the material, or order it from a carpenter in the parish.

MAINTAINING THE RACK

Keep your rack *well lighted.* Magazines and newspapers are great collectors of dust. A month old magazine doesn't look inviting if it is dusty. Try and give the rack a quick dusting at least once a week. Put the magazines in the rack according to attractiveness. Think about color harmony and size. If a cover looks like it will attract attention, feature it. Once you can get people to the rack your job is half won. Just let the folks browse . . . and they'll buy.

Avoid bending or folding magazines, if possible. Covers are made to be seen full view. They are most attractive that way. Your rack will be much neater if all publications are flat. Make sure the prices of the items are evident. If the publication doesn't put the price on the cover, you do it with black crayon. *The price is important*; it gives value to the products you're selling. People do not think much of something they get for nothing.

Keep your rack up to date. When the new issue of a publication comes in, take the old ones down. If you have return credit coming, take it. If not, maybe you had better cut your order. *But take the old ones down.* You will get people in the habit of buying the current issues. It will keep your rack looking smart and up to the minute. When

several issues of a publication are together on a rack, people think that they aren't selling and can't be much good.

Write on your money box, *"Pay for Publications Here"* or *"Publications are for sale. Please Pay Here."* Make it clear that you expect payment. Again you create value and respect for what you are selling. Don't feature a box with a slot and don't say, "put donation here." If your magazines and newspapers are worth anything, they are worth buying, they are worth reading. Try to make your rack exclusively a publication stand. If you can, place religious articles, etc., in another place.

ORDERING FOR YOUR RACK

We have told you where to put your rack, how to build and maintain it, but the most important thing is what's in it. How many publications should I order and how many copies of each?

When you order your publications, remember you either have to (1) pay for all you order or (2) you have return privileges. Return privilege is simply paying only for copies you sell. You hay have to return the unsold copies or the covers, or simply deduct unsold copies from your bill. Return privileges give you a little more room for experimentation. But think of the publisher; don't waste copies.

When you first place your order, be pessimistic. It's a lot more encouraging to sell out than to be left with a bunch of magazines. You can order more the next time.

A. Placing the Order

Give the publisher the exact name of the person you want copies sent to. Copies floating around the parish won't get sold. The sooner they are on the stand the faster they'll sell. Indicate clearly what your order is: "So many copies per month until further notice." "So many more copies for just this month." "A trial order for one month."— or what. Being definite will help you get better service. Many priests say, "I'm selling too many publications now." That is never the case. Just at your corner newsstand. A good cross-section of Catholic publications on your stand is an asset.

Remember you have lots of tastes to satisfy in your parish. A complete list of Catholic publications is available in the *Catholic Press Directory* (see section 8). Remember, as time goes on, you will be educating the folks in your parish. They'll look for the material on your stand.

B. Payment

Catholic publishers all bill differently, some monthly or quarterly, depending upon the size of orders. You can ask to be billed any way you like to simplify bookkeeping. Prompt payment is always appreciated. It reduces costs and that means better service to you.

While we are on the subject of payment, remember the publications come to you at a discount for resale at a profit. Pay only the amount asked for. You are operating your rack for a profit. Your profit comes from the difference in cost to you and the sales price. The more profit, the more attractive you can make your rack. When your rack is paying off, you will be able to buy special issues that you want to distribute generally and at no cost to yourself.

SELLING THE PUBLICATION

All the other suggestions had only one purpose: to help you prepare publications for sale. You've got a top notch product, your place of sale is attractive, the price is reasonable, so selling should be easy. There are many ways to call your rack to parishioners' attention. Here are a few pointers you can use based on the experience of Catholic publishers and pastors with successful selling records:

A. Pulpit Promotion

About the most effective boost a Catholic periodical rack can get is from the pulpit. But just announcing that a rack is there isn't enough. Some sales points—

1. Sell the publications on their merits. Don't sell obligation. They don't have to read these publications because they are Catholic, but that is an added reason.

MANUSCRIPTS WELCOMED

Without deviating from the announced purpose and policy of commissioning manuscripts on appropriately chosen subjects from qualified clerical writers, we wish to remind you, one and all, that we wholeheartedly greet original contributions for publication in these pages. Payment on acceptance.

2. When you give your rack a plug, tell your people what you want them to do. Don't leave it up to them. If you want them to buy the publications, tell them. If you only want them to look things over, tell them that. Mention some articles they'll enjoy or ones that might satisfy a need (Mixed marriage, Family, etc.)

3. Tell them to pay for what they buy; here is another chance to create value for your rack.

4. Make your sales talk positive. Don't run down the secular press and then offer the Catholic Press as a desperate alternative.

B. Your Parish Bulletin

A regular notice in your parish bulletin is a big help. Try featuring some articles of special interest. Your recommendation means a lot. But be sure before you make your recommendations; don't disappoint the folks. Let them know that when you recommend an article, it is good.

C. Circulars from Publishers

Many publishers prepare advance circulars, much in the style of your corner newsstand. Use them if you possibly can around your rack. They will help attract attention and help sales.

D. Your Parish Societies

Getting your parish societies behind the rack is important. It is the kind of project they'll really support and they represent many potential sales. Your rack is a real Catholic Action project. The whole rack can be handled by one of your top-notch groups.

CATHOLIC PRESS MONTH AND YOUR RACK

Catholic Press Month is an ideal time to promote your rack. During Catholic Press Month you have available much additional promotional material. The Catholic Press Association stimulates enthusiasm for the Catholic Press during the month of February. You can be sure your Diocesan paper will run articles and editorials on the Catholic Press. You will also have editorial support from all national Catholic magazines. Your people will have a Catholic Press consciousness.

During Press Month, the *Catholic Press Directory* is available at a special reduced price. The Directory lists all the Catholic publications, tells you where and to whom to write. To order, send your check for $2.00 to the Catholic Press Association, 150 East 39th Street, New York 16, N.Y. Ask your local Diocesan paper for Catholic Press Month materials. Check your magazines; see which one of them can supply posters, subscription blanks, free copies, etc. And don't forget speakers. A talk on Catholic Press makes a real Catholic Press program. A successful Catholic Press Month observance will do much toward assuring the success of your rack.

BEGIN NOW

Your periodical rack is really a simple job and the better it's done, the easier it is. Start now to plan for it; make it work in your parish. For the small amount of time it will take to supervise, your harvest is great. Remember your parish readers are your parish leaders.

SUGGESTION FOR ALL PRIESTS DRIVING A CAR

While you drive at 45 miles per hour, sing: "Highways Are Happy Ways."
At 55 miles per hour, sing: "I'm But a Stranger Here, Heaven Is My Home."
At 65 miles, sing: "Nearer, My God, To Thee!"
At 75 miles, sing: "When the Roll Is Called Up Yonder, I'll Be There."
At 85 miles, sing: "Lord, I'm Coming Home."

quid in casu?

By Rev. William F. Allen, J.C.D.

A bequest was left to this Church which reads as follows: "I hereby bequeath to the Church of the Sacred Heart. . . the sum of $1000.00. *A memorial High Mass is to be said annually for the deceased members of the . . . family."*

Pastor's view: He opened a separate savings account and deposited the thousand dollars and each year withdraws only the diocesan stipend for the Mass. Since the account draws $20.00 per year, it will grow over the years with no benefit to the Church.

Curates' view: The money belongs to the Church. It should have been deposited in the Church account and the Church would thus benefit from the interest and the pastor could withdraw from the Church account a stipend each year for the Mass. We feel that if the donor expected the first solution, she would have set up a specific trust fund for the Mass.

This is an intricate phase of Canon Law. Let us first review a few principles. We are agreed, that the money constitutes a pious will since the money is left for the saying of Masses—it is money for a pious cause. Then, such money left to a pious cause is ecclesiastical property. It become a *Pious Foundation* if it is given to a moral person in the Church. In this case, it was given to a parish, a moral person, and thus fulfills the first condition for a pious foundation. But there is another condition for a pious foundation, namely, the onus must be fulfilled or compensated for by the annual yield of the sum or property donated to the pious cause. This is of the essence. (cf. Vromant, *De Bonis Temporalibus,* p. 360 and c. 1544 n. 1). In our case there is no mention of this connection between the yield and the fulfillment of the onus. Rather, the reading of the bequest is: "I give you a thousand and I wish an annual Mass said" (until the money runs out). Since the money will last for one hundred years at ten dollars per year for the Mass, it seems reasonable that this was the mind of the testator—to bind for that length of time is surely a long time. In this last hypothesis, then, we have not a pious foundation but a *fiduciary gift* for a pious cause, a gift in trust, and the obligation will last as long as the money lasts. Whatever the gift produces belongs to the person who will see to the fullfillment of the obligations attached to it.

In the case, the Reverend Pastor works on the basis of a *pious foundation;* the Reverend Assistants on

the assumption that it is a *fiduciary gift.* Vi verborum, I would side with the Assistants. To obviate all doubt, why not ask the lawyer who drew up the bequest, which of the two canonical forms approximates the mind of the testator best? If he cannot be located, why not ask the Ordinary to decide?

Every once in awhile we run across some article on the subject that possibly the pains of hell are remissible. Could you give us some information on that point?

It is true that such a thesis is not uncommon these days. We must hold as certain and common doctrine that the eternal penalty of the damned is immutable. Pope Pius XII declared that this doctrine is beyond the stage of discussion in the Church. In a discourse to the Italian Jurists (cf. *AAS* 1955, p. 79) the Pope made this fact very clear. In theory, God could remit that penalty since all depends upon His free Will. But He has never, and never will He accord that favor since such an action would be contrary to His Wisdom, Justice and Mercy, and Goodness. The Pope frowns upon those who would justify such a remission by asserting that this would well correspond to the thirst for God within the human soul, even lost for eternity.

Any opinion which tends to canonize a gradual diminution of the pains of hell or the liberation of the damned from hell is open to the note of scandalous, temerarious, erroneous since it is contrary to the common doctrine of the Church and the certain theological conclusions defended by so many and able Doctors of the Church. The damned just as the elect are in a fixed unchangeable state in their unhappiness or happiness. They have no longer the faculty to retract. They are riveted to their choice, their last choice. And since that last choice was serious sin, the damned live in the eternal present of sin and cannot tend to "good."

What should we think of the opinion that Adam and Eve were but symbols of many first parents here and there in the world at the beginning?

The latest condemnation of this opinion is to be found in that important Encyclical *Humani Generis* of Pope Pius XII given on Aug. 12, 1950. He declared that the traditional doctrine must be held, namely, that the present human race descends *not* from many parents but from one couple, Adam and Eve. There cannot be *many* first parents and we cannot admit that there might have been on earth, after Adam, men who were not his descendants. Adam is the father of us all. This doctrine is essential to the doctrine of original sin and its transmission to the entire human race.

Quite different from the hypothesis of transformism or mitigated evolution, which may be freely discussed provided we are prepared to accept the decision of the Church to whom Christ committed the charge of interpreting the Holy Scripture and of guarding the doctrines of the Faith . . . "Catholics do not enjoy the same liberty as

regards *polygenism*. For the faithful cannot embrace the opinion that after Adam there lived on this earth true men not derived from him by natural generation, or that Adam signifies a plurality of first parents 'since it is not at all clear how such an opinion can be reconciled with what the sources of revelation and the acts of the Church's teaching authority put forward concerning original sin.'" (cf. *A Catholic Commentary on Holy Scripture*, page 185, ed. of 1953 in England).

A pastor receives faculties in "utroque foro" to remove an excommunication incurred by Caia for her marriage before a non-Catholic minister. Feelings of hostility exist between the pastor and the parishioner and both would like to have the confession heard by the assistant priest of the parish: may the pastor delegate him?

Faculties in confession or in the external forum cannot be delegated unless granted with that understanding. Some pastors request the faculties for absolution from censures 'for myself and my assistants' so that the case can be taken care of by anyone available at the time of the confession. In this particular case, the faculties were given to but one man. They cannot be delegated. What to do? Let the pastor remove the censure in the foro externo, and it will thus be lifted, ipso facto in the internal forum. The sin is not reserved, so once the excommunication is removed and the obstacle to the receiving of the Sacraments is thus done away with, the person may go to confession to any priest: the censure has disappeared, the sin alone remains and any confessor may forgive it. (cf. c. 2251).

In acting in the external forum the pastor should use the form of absolution as given in the *Ritual* tit. III, c. 3, but authors do not impose this even sub levi. No set form is required for validity but the fact of absolution must be proved by word, written or oral, in the forum externum if later on circumstances demand this. Per se every censure should be lifted in the external forum but this formality is overlooked most of the time because very often the delict is occult, and will remain occult; or the good of the penitent requires immediate action in the secrecy of the internal forum. Nevertheless, the penalty can always be enforced in the external forum, despite its removal in the internal, unless the Superior can be shown proof of, or can legitimately presume, the absolution. (Canons 2250-2251).

What is the meaning of the words of St. Bernard apropos of the power of the Blessed Mother? "Through You heaven is filled and hell is emptied" (cf. Sermon IV, In Assumptionem).

As in so many devotions to Mary, eternal salvation is promised in return for the sinner's fidelity to the Mother of God. But, it is understood in this sense, that salvation is or will be obtained through the final perseverance of the sinner and that grace will be solicited for him by Mary. In the present text, it is commonly taught that St. Bernard speaks of Mary preserving the sin-

ner from hell—anticipated deliverance. The sinner in the throes of death lifts his eyes to Mary, his Mother, and she moves him to sorrow, reconciliation. She snatches him from hell in this sense, that she inspires him to make an act of perfect contrition, or arranges to bring him the Sacraments. (cf. P. Terrien, *The Mother of Men*, Paris, 1931, n. 354).

May a penitent be absolved immediately, without recourse to higher authority, if she has unnecessarily had a hysterectomy for the expressed purpose of avoiding children. May she use her marriage rights in the future?

I know of no censure or reservation on this type of sin: unnecessary mutilation of the human body for a bad purpose. The sin is not unforgivable but may exact greater sorrow and detestation and reparation than other minor ones: its effects are somewhat prolonged into the future. However, if the penitent is well-disposed, absolution must be accorded with the imposition of a penance. The use of marriage cannot be denied since by nature, she has the ability to do all required of the wife, even though the act will remain unfertile.

Are there special Indulgences granted for the Family Rosary?

The family rosary had been enriched with the following Indulgences: ten years, once a day, and a plenary indulgence twice a month for the daily recitation. On Oct. 11, 1954, the Holy Father granted a new plenary Indulgence for the daily family rosary: it may be gained on each Saturday, and on two other days of the week, and on the 16 feasts of Our Lady as listed on the calendar of the Universal Church. The usual Confession and Communion are stipulated.

A hospital chaplain knows from the Confession of the penitent that she is really a public sinner, at least, in her domicile twenty miles away from the hospital. Death is a certainty. He wonders whether he should exact a public retractation of the sin and thus assure the person of Christian burial?

If the Chaplain knows of the sinful condition of the person only through the confessional, he cannot exact any public retractation without violating the seal of the confessional, and also without defaming the person in the eyes of those at the hospital. The confessor's role should be limited to the fruitful reception of the Sacraments and thus assure the person of her rectitude in foro interno and before God. If death does ensue, the chaplain has but to affirm that she has received the Sacraments, but will be careful not to affirm or deny the granting of absolution. The scandal in her parish will be taken care of by the diffusion of the information that the person was reconciled to God and the Church at the moment of death.

Even if the confessor would have the person reveal her status to him outside Confession, once he had heard her in the internal forum, it would be advisable for him to avoid

the ceremony of a retractation since there could well be suspicion of violation of the secret of the confessional as well as defamation of the person's character: these two evils can never be too well guarded against by the priest.

There was much difference of opinion in a clerical gathering over the following case: may a parishioner, afflicted with a headache upon awaking, take liquids and receive Holy Communion, and post factum apply for permission to a confessor?

The case was solved by more than one commentator and the common opinion held that the confessor should approve of the permission before the reception of Holy Communion, if this were possible; however, it was conceded that, due to circumstances, this would not always be possible, and that therefore, the person could act on his own judgment and seek approval post factum, not as a regular procedure but in extraordinary cases. It is well to remember that the confessor does not give the permission but simply acts as a judge of the sufficiency of the motives for such permission established in the document *Christus Dominus.*

Could one refuse absolution to the mother who assists at the civil marriage of her divorced daughter who formerly had been validly married in the Church and whose legitimate husband still lives?

If we put the worst interpretation on the submitted query, we would envisage the mother as abetting her daughter in her scandal and moral perversity. This could merit some public penance such as privation of the Holy Eucharist for a period of time if the Ordinary would approve of this drastic action. But, as a general rule, the mother in question will have protested in vain and therefore, much against her will, must assist with feigned pleasure, at the festivity. She will thus hope to avoid bitterness and aspire someday to greater influence over the daughter when perhaps the salvation of her soul will be most in question. We could not agree with a solution of refusing the Sacraments to such a person unless, despite all her good will, great scandal had been given by her passive attitude in the case. In most cases it is a question of choosing the lesser of two evils.

When Holy Communion is distributed outside of Mass, may the priest cleanse his fingers before reposing the ciborium in the tabernacle?

The fingers *must* be cleansed before replacing the ciborium in the tabernacle: this is very clearly stated in the rubric (*Rit. Romanum* IV, ii, 8). It is well to note that one does not begin the O Sacrum Convivium until he had made his genuflection after having placed the ciborium on the altar. Then the priest rubs his thumb and forefinger over the ciborium, purifies the paten into same, then covers the ciborium even to the putting on of the veil. It is at this moment that the fingers are purified; this is followed by the re-

placement of the ciborium in the tabernacle, the genuflection and the closing of the door of the tabernacle. How many of us forget too, that the versicles and responses to the O Sacrum Convivium must be said? The Panem de coelo, the Domine exaudi orationem meam, the Dominus Vobiscum, with their responses must be added after the O Sacrum Convivium. Lastly, it is only after the blessing that the priest folds the corporal and places it in the burse.

When may the prayers before and after the Dominus noster Jesus Christus of the form of absolution be omitted without fault?

The Code tells us in c. 885 that even though some prayers are added to the form of absolution, these are not necessary for the efficacy of the absolution but should not be omitted unless for a *just* cause. This injunction does not pertain to the "Dominus sit in corde tuo, etc." for this prayer is due to a laudable custom and enjoins no obligation in conscience according to all theologians. Cappello would admit the justa de causa as being present if time were short, or there was a crowd of penitents waiting for the priest. He would then permit the confessor to say but the Dominus Noster Jesus Christus, etc. The Passio Domini nostri, etc. could also be omitted for a just cause and this of a less serious nature than that required for the other prayers since a former edition of the *Ritual* conceded that the Passio might be always omitted in the case of brief or frequent confessions, but if possible, is to be recited in the case of very long confessions.

Could we *shorten* the Dominus Noster Jesus Christus? We must recall that the *Ritual* tells us that in grave necessity as in the danger of death, the absolute minimum would be 'Ego te absolvo ab omnibus censuris et peccatis. In nomine Patris, etc! Modern theologians insist upon the entire formula of the Dominus Noster outside the danger of death and this sub levi. If the confessor has no suspicion of any censures in the penitent, he would not be held guilty of the omission of its mention in the form of absolution.

May a priest hold the consecrated Host and Chalice in elevation for the length of time required to say a Hail Mary?

The Rubrics say 'elevat in altum Hostiam . . . populo reverenter ostendit adorandum . . . et *mox* . . . reverenter reponit . . . and the same is repeated for the Chalice. The word MOX indicates a short interval, even a brief one. Callewaert gives mox the meaning of a moment, a very brief delay. Hence it would seem that the priest in question prolongs it too much. (cf. *Ritus Servandus* tit. VIII. n. 5).

Is enrollment necessary for the gaining of Indulgences attached to certain Scapulars?

After the clothing of the person with the scapular there follows sometimes the inscription of the name of the person in the archives of the Religious Family which sponsors the scapular: this formality

is prescribed for validity in not a few cases. However, there is a decision of the Holy Office, April 23, 1914 (and not changed by the Code) to the effect that while the inscriptions should be made if prescribed, the faithful who are clothed in the scapular by a legitimately deputed priest can gain all the Indulgences regardless of whether he inscribes the names or not. (cf. *AAS* VI, 307).

I have read that a priest may satisfy his obligation of Masses for deceased members of the Clergy Fund by offering his Mass of bination: is this not in disaccord with c. 824 n. 2 which forbids the fulfillment of two obligations ex justitia on the one same day?

It is not so certain that the obligations incurred in such societies toward the deceased members are ex justitia: a common opinion would have them ex fidelitate only, for which no stipend has been received. Thus, the letter and spirit of c. 824 n. 2 would not be violated since it simply forbids receiving a stipend for a second Mass when the first had already been offered for an *obligation ex justitia.* Even if we should admit the obligation toward the deceased members to be ex justitia, authors hold that c. 824 n. 2 does not apply to obligations *ex justitia-non-lucrativa:* what is strictly forbidden is the accepting of a double stipend. The Sacred Congregation of the Council (Sept. 14th, 1878) permitted priests to so act in regard to the deceased of a diocesan society and on March 5th, 1887 reiterated the same reply even though the Ordinary had declared that such obligations 'tamquam ex justitia habentur.' And Gasparri in his *De Eucharistia* I, 402 and Vermeersch-Creusen in their *Epitome* II, 105 affirm too that in bination Masses, obligations ex justitia but gratuitously assumed, may be fulfilled.

In reciting the Rosary at a funeral home for a deceased member of a Confraternity, may the prayer 'eternal rest grant unto him O Lord' be substituted for the Glory be to the Father, etc.?

Pius V declared the essense of the Rosary to consist in reciting the Hail Mary 150 times, and the Our Father fifteen times accompanied by a brief meditation on the mysteries of the life of Our Lord. Usage has sanctioned the adding of the doxology and other ejaculatory prayers which have no essential relationship with the Rosary nor are they necessary for the gaining of the Indulgences attached to its recitation. These accretions may be varied from time to time: hence it is possible to interchange them and replace the Glory with the Eternal Rest. Card. Gennari suggested that the doxology be always said, and the others be added after the Glory be, etc.

Is it permissible for a confessor to substitute for a penance imposed by another confessor and this for some good reason?

Yes. The second confessor must have a just cause for so doing since it is returning upon a judgment already rendered in the confessional;

it must be done in confession—and connected with the act of absolution. What one confessor could do, another has the same power to do. Must the sins which occasioned the penance be repeated to the second confessor? This is a matter of dispute. The more favored opinion denies the necessity of repeating the confession since it is simply a question of commutation of penances and not of judgment of sins. It is contended that the second confessor needs but a knowledge of the condition of the penitent and his inability or unwillingness to perform the imposed penance. At most, therefore, a general notion of the content of the previous confession would be required or the accusation of the principal sins confessed. (cf. Cappello, *De Poenitentia,* pp. 270-271).

If death was decreed as a universal penalty after the Fall, how is it that St. Paul intimates that all will not die: that at the last day there will still be some alive upon the earth? (cf. I Cor. XV, v. 51 and I Thess. IV, 15-17).

Holy Scripture does seem to uphold the contention of the writer and it is admitted that the Greek Fathers and St. Jerome and Tertullian were favorable to this opinion. The Latin Fathers generally held that all would die before the Last Day. The Scholastics were partial to the Latin opinion and St. Thomas defends it in *Sum. Theol.* III, Suppl. q. 78. However, for the sake of argument, St. Thomas refers to the other opinion and tells us that if it is the correct one, the interpretation might well be that the penalty of death is upon each and every one of us and that if some escape it, the Mercy of God will have conceded them a dispensation from it. (cf. *Sum. Theol.* I-II q. 81, a/3). Our Faith obliges us to admit the universal nature of the penalty of death per se, but does not exclude the possibility of exemption from the penalty.

I have a good Catholic boy of a mixed marriage wishing to enter the Seminary and begin Theology. Some tell me that he should not be permitted since he is irregular and cannot receive Orders. Would this be true, were his non-Catholic father dead?

Even though the boy is the product of a mixed marriage, contracted *coram ecclesia* with the due dispensation, he is considered as *simpliciter impeditus* according to Canon 987 n. 1. A reply of the Commission for the Interpretation of the Code confirmed this opinion on Oct. 16, 1919. If the non-Catholic party is dead, Canonists of great repute hold that the impediment has ceased since the Canon omits a phrase that held under pre-Code Law indicating that even after the death of the non-Catholic party, the impediment still existed. A dispensation can be obtained by the Ordinary without any embarrassment to the boy.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral Reflections

ENCOURAGING GREAT SANCTITY

IN ALMOST any parish you can find persons who are truly holy. These good souls are a great consolation to the priest, and often a reproach to his own mediocrity. The priest for all his sincere good will and honest efforts to be good, humbly admits that he is far from perfection. At the same time, lay persons in the parish, with only a fraction of his training and opportunities, seem to have left him in the shade. It is humbling, but let us admit it, we do come across lay persons who are definitely our superior when it comes to real holiness. We should, however, not rest content to admire. Persons who are already very holy can be led to even greater heights. What good is left undone when we do not direct these chosen souls to do great things for God and the Church. Despite our own deficiencies, we are, after all, priests. Our position in some way compensates for our own lack of holiness. Even though embarrassed in the presence of great virtue, we ought to direct these souls to ever greater generosity. While we should be most prudent in not falling for every apparent manifestation of supposed sanctity, especially when mystic phenomena seem present, still we should beware of frustrating the work of God. It is to be feared that holy persons are all too often looked upon with suspicion, and not given opportunity to exercise their genuine charity for the good of souls. If there are in the parish persons singularly favored by God, then we do well to utilize them in our work for souls. The Church in all ages produces saints. Our own age is no exception. It is not inconceivable that we may harbor in our parish persons who may one day be worthy of the honors of the altar. As priests we can help these heroic souls in their quest for God. God forbid that we should hinder them or deny them opportunities.

NOT FOR BUT WITH CHRIST

WE PRIESTS might think it noble of ourselves to be working for Christ, as indeed it is. Really, though, it is a better concept to think of ourselves as working with Christ. When we stand at the altar and offer up the Sacrifice of the Mass we are working with Christ. He is the main priest; we are working along with Him. In the confessional we absolve, but only by reason of the power given by Christ. We absolve for Christ, in a sense, but in a truer sense we are working along with Christ, and we can never consider what we do as apart from His ministry. After all, He is the High Priest. We are sharers in His priesthood. In a way all priestly work is done by Him; we are but working with Him. It is an aid to humility also to think of ourselves as but working along with Christ, rather than being on our own work-

ing for Him. We are not doing Christ the favor by working for Him. Rather He is doing us the favor by letting us share in His ministry, by letting us work along with Him. This sense of companionship in realizing that we are working with Christ is one of the great consolations of the priesthood. The lonely priest can only be one who is content to work for Christ, without the vivid realization that he is working with Christ. It is Christ's Church, Christ's diocese, Christ's parish, Christ's classroom. It is His work that is being done. Because I have been so favored as to be numbered among Christ's priests, I therefore share His work with Him. This is not a little project of my own, where I do something for Christ. In Christ's priesthood I work with Him.

ALOOF BUT AVAILABLE

THE PRIEST who works among the people has to maintain a neat balance between aloofness and availability. He should not insulate himself from the people, yet he must not allow himself to become too familiar in their homes and haunts. The ideal priest certainly is one who is readily approachable, yet who has a Christlike detachment about himself that sets him apart as someone special. The old sayings about distance lending enchantment, and familiarity breeding contempt have poignant application in the life of a priest. It is not good for a priest to be too well known, for this but means that his faults are all too well known. Few of us can bear close and continued scrutiny, such as we necessarily get when we recreate at length among the laity. On the other hand the reverence toward the priesthood we engender by not being too well known is an advantage we can all welcome. There is an aloofness that comes from pride or lack of poise, which is neither virtuous nor desirable. There is an aloofness, however, that comes from restraint and self-control, that makes a man all the better priest, and does not hinder his effectiveness in the least. Rather it enhances it. It is a mistake to think that because lay people are free and open in speaking with you at social affairs they will be equally open with you about the affairs of their souls. A priest should never be forbidding in appearance or manner. That would be an unpriestly aloofness. He should be a man apart, in the sense that his presence inspires reverence and respect and confidence. Detached from worldly concerns yet interested in his people—that would describe the neat balance between aloofness and availability that characterizes the good priest.

T. C. SIEKMANN

An Invitation

What better way to start a Seminarian or a newly ordained Priest on the path of priestly teaching and reading than a subscription to PASTORAL LIFE?

Subscription: $1.50 a year

PASTORAL LIFE
2187 Victory Blvd.
Staten Island 14, N. Y.

BOOK-REVIEW Selections

DEVOTION TO THE SACRED HEART, by Louis Verheylezoon, S.J., Newman Press. 280 pp. $3.75.

"This treatise is neither a book for mere reading nor a 'devotional book.' It is a book for study. It is intended for all those—priests, religious and laymen—who wish to acquire a reasoned and exhaustive knowledge of the great devotion of modern times, which contains the 'summary of the whole religion, and the rule of a life of greater perfection'." Concentrating on the special aspect of cultus to the Sacred Heart revealed to St. Margaret Mary, the primary source is the writings of the saint—the apparitions and revelations granted her by Jesus. Not Jesus' **love for the Father** but rather the divine and human love felt by our Lord **for us men** is the theme of these revelations.

After an introduction containing a brief historical sketch of the devotion, the work proceeds to discuss the object of, the purposes, the practices, and the motives for practicing the devotion. Two appendices, one describing the devotion to the Immaculate Heart of Mary and the second outlining briefly associations honoring the Sacred Heart of Jesus, and a list of books consulted, conclude the volume.

The book is definitely for priests, and for religious and laymen with some philosophical training. A thorough reading will repay the reader with a growing love for Christ and for the devotion than which "no other devotion makes us penetrate more profoundly into the essence of the Christian religion"—a religion founded on love. **John C. McNellis, S.J.**

FAITH, REASON AND MODERN PSYCHIATRY. Edited by Francis J. Braceland, M.D., Sc.D., F.A.C.P. Kenedy. 310 pp. $6.00.

Belonging definitely to the modern fast-growing circle of psychological literature, this book is a symposium edited by the well-known Catholic doctor Braceland who commissioned ten theologians, philosophers, anthropologists and psychiatrists to show how religion and psychiatry can work together and how it is being done today.

While the objective of the collection, according to the editor, is to contribute "a bipartisan program of understanding and collaboration" between theologians and directors of souls on the one hand and psychoterapists on the other, this symposium does not offer a definite answer to the problem of the interrelationship between religion and philosophy and psychiatry. Nor is it intended to be a definite work. Nevertheless any priest who is keeping up with the current interest in the relationships between religion and psychiatry will want to read it. Similarly, a priest with his philosophical and theological training will be far better equipped than the average lay reader to understand the depth of the various authors and to appreciate their respective approaches to a problem of mutual interest. There are parts of this book which are quite naturally of spe-

cial interest to priests. For example, the sections dealing with mysticism and neurosis, and the theology of illness are of fundamental importance in pastoral theology. **V. K.**

PARISH PRIEST, by Canon Eugene Masure. Fides. 255 pp. $3.95.

Canon Masure is the director of the Grand Seminary of Lille, France, where he also teaches theology and courses in spirituality. His work, aimed at specifying the essential nature of the secular, as distinguished from the religious priesthood, is a first-rate theological treatise. Canon Masure, like many modern ecclesiastics, wants to insure for the secular priesthood a high appreciation on the part of lay persons, and particularly among potential candidates for the priesthood. But this is no emotional appeal against the distortions of the popular mind. Rather it is a creative work which attempts to develop doctrine in accordance with sound norms of theology. Highly recommended to every parish priest.

MY LIFE FOR MY SHEEP, by Albert Duggan. Coward-McCann. $5.00.

This is a biography of St. Thomas a Becket (1118-1170), the martyred archbishop of Canterbury. The author is well versed in the lore of the Middle Ages, and has succeeded in skillfully weaving the background of the times into his account of Thomas' life. It traces the Saint's career from his boyhood in London, through studies at Paris and service as archdeacon until finally he becomes the chancellor of Henry II and then archbishop of Canterbury.

Thomas a Becket was not from boyhood always in the right nor was he born a saint. When chancellor of the king he lived luxuriously though not sinfully. However, on becoming archbishop of Canterbury, he felt it his duty to live up to his new office, and there his bravery in withstanding the king's claims against the Church was unflinching and his heroic sanctity appeared.

He calmly accepted death at the hands of four henchmen, acting the archbishop to the end. **Francis L. Filas, S.J.**

RELIGIO RELIGIOSI, by Cardinal Aidan Gasquet, O.S.B. The Grail. 120 pp. $2.50.

Cardinal Gasquet wrote this book, only 120 pages long, in 1916 to distract his mind from the worries of the First World War. It explains in beautiful English why he chose the religious life and found peace and happiness in following the rule of St. Benedict. The Cardinal looks back upon his own community career and shows how he met the challenge of the self-discipline that it required. The opportunities that life in a religious community offer for spiritual development, and why some of them are wasted, form a fruitful theme of these little essays. The book is a spiritual classic.

THE NAMES OF CHRIST, by Louis of Leon, O.S.A. Translated by Dr. Edward J. Schuster. B. Herder Book Co. 315 pp. $4.75.

A spiritual classic from the pen of the renowned Augustinian friar and theologian of the sixteenth century. Provides an inspiring commentary on the various names which are applied to Christ in the Scriptures. Far from being a technical or purely exegetical treatise, the work abounds with inspiring and practical applications to the spiritual life. It is a work filled with humane sympathy, poetic charm, and devotion to Christ.

MARY, MOTHER OF GOD, by Henry Gheon — Renee Zeller. Regnery. 150 pp. $10.00

A handsomely printed large-size volume (9" x 11") containing about 130 reproductions of masterpieces of painting on the subject of Mary—20 of them in full color, tipped in on gray stock—this volume deserves notice as an admirable gift item and as a valuable addition to library collections of art books. Many of the paintings here reproduced are not widely familiar and for that reason may come as a fresh surprise.

The introduction by M. Gheon is in five parts: a general essay followed by four brief essays each on a separate aspect of the various approaches made to the history of the Mother of Christ: Ave Maria (the Annunciation); Mater Amabilis (centered mostly on the Nativity); Mater Dolorosa (Mary and Christ's Passion); and Regina Coeli (the Assumption of Mary).

The art notes on each reproduction have been prepared by Renee Zeller, and they are grouped together in a section at the end of the volume; each admirably brief and to the point.

THE LIFE OF ST. LOUIS, by John of Joinville. Translation. Sheed & Ward. 306 pp. $3.75

Here is a fresh and modern rendering of one of the great medieval classics, the Life of crusading King Louis IX of France. The annotated text of Natalls de Wailly has been translated by Rene Hague, and further dressed up with maps, charts, notes, and full translation of relevant letters illustrating the struggles of the medieval 'ideal' of a Christian king. As we read we see the Crusades of long ago pass by—and the Christian man's unfinished crusade against himself and his surroundings goes on within.

THE MYSTICAL ROSE

By Card. H. J. Newman

"The Mystical Rose" collects together almost all the Newman Writings on the Blessed Virgin Mary—the whole Mariology of the famous English Cardinal, who is considered to be the greatest religious thinker of the last century. It is a book both for study and for devotion.

The thoughts of the Blessed Virgin collected in this book show us Newman's sublime faith in Mary and his devotion to her. The revival of interest in Newman's writings during the past few years has widened the range of readers and we believe that everybody will be glad to know of this publication. 146 pp. *Cloth* $1.50

Order from: SOCIETY OF SAINT PAUL
2187 Victory Blvd., Staten Island 14, N.Y.

Short Notices

PASTORAL PSYCHOLOGY IN PRACTICE, by Willibald Demal, O.S.B., translated by Joachim Werner Conway. P. J. Kenedy & Sons. 249 pp. $2.95.

Written for the practical use of the educator and pastor, this work supplies one of the first systematic expositions of the practice of pastoral psychology.

STANDING ON HOLY GROUND, by Robert Nash, S.J. Newman Press $2.75. Illustrated.

The author of the "Prie-Dieu Books" recounts his experiences and impressions of a recent visit to the Holy Land. The work is highlighted by reverent reminiscences on the actual scenes which played such a memorable role in the life of Christ.

FATHER TO THE IMMIGRANTS: John Baptist Scalabrini, by Icilio Felici. Translated by Carol Della Chiesa. P. J. Kenedy & Sons. 248 pp. $3.00.

WORDS OF FAITH, by Francois Mauriac. Translated by Rev. Edward H. Flannery. The Philosophical Library. 118 pp. $2.75.

BEHOLD THE MAN, by Ward Caille. Lumen Books. J. S. Paluch Co., Inc., Chicago. 223 pp. 75 cents (paper).

► **PRIESTS will be interested in a convenient summary of the new rubrics of the Breviary, printed by Theology Digest. Bookmark-size, this summary will easily fit the Breviary. Any priest may secure a copy by sending a self-addressed envelope to: Business Manager, Theology Digest, St. Mary's College, St. Marys, Kansas.**

ST. PIUS X

THE POPE WHO DIED POOR

BY REV. PETER L. OCCELLI, S.S.P.

You will come to know—and we hope to imitate—the ways of a priest who sought the lowly things of life and whom God raised and exalted.

The author had made sure of all facts in this account by patient investigation in original sources. We feel when you read the last line of this popular biography that a corner of your heart will house the saintly Pius X—and that you will be a little closer to God.

272 pp. $1.25 Paper — $2.25 Cloth

Order from: **ST. PAUL BOOK CENTER**
2187 Victory Boulevard, Staten Island 14, N. Y.

For the Sick and the Sufferers in the Homes of Your Parish, in Hospitals, Convalescent Homes, etc.!

The following brochures of Father Bruno Hagspiel, S.V.D. will be welcome everywhere:

SO YOU THINK YOU'RE SUFFERING?

A large-sized brochure of 90 pages, brimful with examples of patient and cheerful sufferers in all walks of life. 35 cents per copy.

THE RED ROSE OF SUFFERING

An inspiring diary of a sufferer who made a wonderful investment with her afflictions. 64 pages; 15 cents per copy.

GOD'S LITTLE NOTHING

Letters of a chronic patient who learned the art of never wasting her pain and suffering. 64 pages; 15 cents per copy.

ST. GEMMA GALGANI

An illustrated biographical sketch of the patroness of the sick, of druggists and nurses. 32 pages; 10 cents per copy.

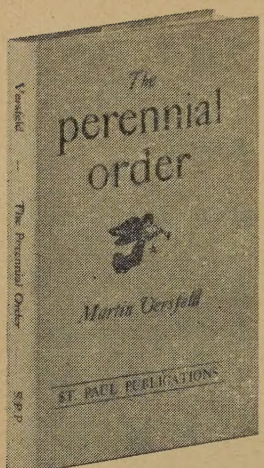
And be sure to pass around Father Bruno's sunshine booklets, **each 80 pages: CHEER UP! — BE OF GOOD HEART! — HAVE CONFIDENCE! — TAKE COURAGE! — LIFT UP YOUR HEARTS! — each 15 cents.**

Also: SMILES AND CHUCKLES — MORE SMILES AND CHUCKLES — and QUIPS (Multiple vitamins compounded from the lives of priests, Religious and kids). The Chuckles booklets, 10 cents each; the Quips booklet 35 cents per copy.

LIBERAL DISCOUNT ON QUANTITIES! A 20% DISCOUNT IS GRANTED ON ALL ORDERS OF OVER $2.00.

Address all orders to:

DIVINE WORD MISSIONARY PUBLICATIONS,
TECHNY, Illinois



The Perennial Order

By Dr. Martin Versfeld

This is a truly challenging study, a sort of Christian *speculum mentis* offered to all those who are facing the issues of our times.

The "*Catholic Times*" reviewer calls this book "Delightful and valuable." He says that Dr. Versfeld's "thoughts are characterized by a freshness and breadth of outlook which come no doubt from his many interests and occupations apart from philosophy. . . but it is very refreshing to find this philosophy applied to different subjects of thought, yet with very little use of technical terms. The author has the happy knack of bringing principles right down to earth by many an innocent-looking question or pithy, almost epigrammatic statement, illustrated by well-chosen examples. . . A delightful and valuable work." 250 pp. $3.00

To Govern Is To Love

By Rev. Francis X. Ronsin, S.J.

The success of the French, Italian and Spanish editions of this book has been spectacular. At last, Superiors of the English speaking world have a scholarly work to help them in their vexing problems and situations throughout their Superiorship. In it they find important lessons in understanding the make-up of human nature in their subjects.

"Thorough, realistic, the fruit of experience as well as study, rich in insights and practical suggestions, it is a fine, specified commentary on that loveliest and, in some senses, most onerous of invitation, 'Come Follow Me.' Pere Ronsin addresses himself brilliantly to such controversial subjects as psychiatry, temperamental and sociological differences in succeeding generations of religious candidates; and in the treatment of all of them, emerges as mind poised, authoritative, humble. He is a clear teacher, and any superior owes it to himself to meditate on his message."—*America*

290 *pages* — *Cloth* $3.00

These and other publications may be ordered at 20% discount from ST. PAUL BOOK CENTER, 2187 VICTORY BLVD., STATEN ISLAND 14, N. Y.

New And Popular Booklets

For Your Parish Rack

SACRAMENTALS — MEDALS AND SCAPULARS

Rev. Winfrid Herbst, S.D.S.

A clear explanation of the meaning, use and historical customs concerning the most common Sacramentals, such as Holy Water, Candles, Medals, etc.
54 pp. — $0.35

FROM PEASANT TO POPE

Rev. Joseph E. Cevetello

A popular booklet on the life and accomplishments of Saint Pius X which will create a desire for extended investigation of the larger biographies recently published. **72 pp. — $0.35**

THE WONDER WORKER

Rev. Matthew Carmone, S.S.P.

A reverent account of events and miracles relating to St. Anthony of Padua. Devotions, old and new, are included in the latter part of the book.
56 pp. — $0.25

SAINTS ALIVE

Rev. Francis Edward Nugent

A compilation of popular Saints in action. Saints are not dead plaster models adorning the walls of our churches, but living persons, God's friends, our friends. **64 pp. — $0.25**

THE GREATEST TREASURE

Rev. Joseph Chiavarino

Lively discussions and anecdotes focused on the doctrinal and devotional aspects of the Holy Sacrifice of the Mass. A handy catechetical aid for adults and youngsters alike. **80 pp. — $0.35**

MARY, OUR SWEET MOTHER

Rev. Anselm J. Viano, S.S.P.

A clear-cut picture of Mary for those who are not interested in a strictly devotional or scientific treatise, plus timely reflections on our daily life in terms of her example. **64 pp. — $0.25**

HOLINESS IN THE HUMDRUM

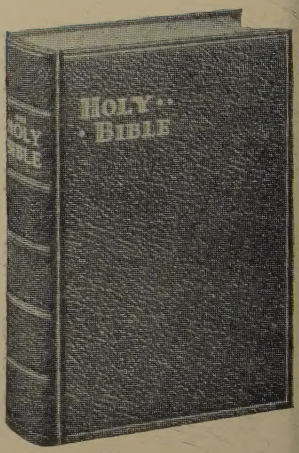
Rev. Francis Edward Nugent

The author gives many practical tips for converting our humdrum existence into a daily advancement toward personal sanctity. **44 pp. — $0.25**

All books advertised in PASTORAL LIFE can be had at 20% discount from ST. PAUL BOOK CENTER, 2187 Victory Blvd., Staten Island 14, N. Y.

New Catholic Family Edition of

The Holy Bible



This is the most recent edition of the Bible produced in the United States by the Society of St. Paul. While it does not substantially differ from other recent editions widely distributed to our Catholic people, it does contain several distinctive features. It chiefly includes the latest translations from the original languages of the first eight books of the Old Testament, prepared by the Confraternity of Christian Doctrine:

a) Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Josue, Judges and Ruth;

b) New translation of the Psalms;

c) The acclaimed Confraternity revision of the New Testament.

d) Remainder of Old Testament is the popular Douay Version.

Before each book there is an introduction which gives briefly a complete synopsis of the important facts and historical data of the book. It contains supplementary references and notes, a complete Index of Biblical names, colored Maps of the Holy Land and many artistic illustrations. Large, pleasant and legible type expertly printed on highly opaque Bible paper.

28 *Artistic Illustrations, some in full color.*

This new edition is available in a variety of beautiful bindings:

BLACK LINEN CLOTH, square corners, red edges, title stamped in gold on backbone, biblical maps, family record pages and 28 illustrations. **$5.00**

BLACK SIMULATED LEATHER, gold edges, maps, 28 illustrations, etc. as above **$8.00**

BLACK GENUINE LEATHER, round corners, gold edges, colored illustrations, title stamped on backbone in gold and front cover, bookmark, etc. **$12.00**

Please order from

SOCIETY OF ST. PAUL

2187 Victory Blvd., Staten Island 14, N. Y.